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ABRAHAM SELIGMAN.

THE philosophy which affects to teach us a contempt of money does not run very deep; for indeed, it ought to be still more clear to the philosopher than it is to the ordinary man, that there are few things of greater importance. And so manifold are the bearings of money upon the lives and character of mankind, that an insight which would search out the life of a man in his pecuniary relations would penetrate into almost every cranny of his nature. For if we take account of all the virtues with which money is mixed up—honesty, justice, generosity, charity, frugality, forethought, self-sacrifice, and of their correlative vices, it is a knowledge which goes near to cover the length and breadth of humanity, and a right measure and manner in getting, saving, spending, giving, taking, lending, borrowing, and bequeathing, would almost argue a perfect man.—*Taylor's Notes from Life.*

Behold, how good and how pleasant it is for brethren to dwell together in unity.—Ps. cxxxiii.

There are two kinds of influence in the world which excel all other degrees of power, these are *genius* and *wealth*.

Moses, Shakespeare, and Goethe, Rothschild, Astor and Girard, are the mighty representatives of these two commanding forces.

GENIUS and WEALTH rule the world. Empires and thrones, senates and churches, patrician and plebian alike acknowledge their sway and do homage to their majesty.

Gutenberg and Watt, Franklin and Fulton, Stephenson and Morse, the greatest benefactors the world has perhaps known, would, however, have been unable to have accomplished their work without the aid of money.

Each of these great discoverers had the assistance of enlightened merchants, and only through the *material aid* thus afforded were enabled to bless the world with their inventions.

Genius discovered but *wealth* supplied the sinews by which the *steam-engine*, the *locomotive* and the *magnetic wire* have been made the great instrumentalities for knitting together oceans and continents and bringing the human family into their original relations of brotherhood, thus realizing the great JUDÆIC theory of the common prigin of man and the belief of the Hebrew, that we all have one Father, and that all are alike his children!

Much of the genius of man has like the vast fields of the earth been suffered to lie neglected and has gone unfruitful. The common fate of genius in past ages has been neglect; but this was owing to the want of general education on the part of the masses, and enlightened judgement on the part of the possessors of wealth.

The world has undergone a mighty revolution. The Rabbis and Monks no longer as in the early ages alone possess knowledge. The printing press has disseminated the seed of intelligence broadcast, and the teachings of philosophy, of science, of political economy, and the world's daily history may be had by

the humblest of God's creatures for a few pence as they are thrown off each morning and evening by the great printing-presses of the *Tribune*, the *Times*,

a knowledge of five languages, he entreated his parents to let him try his fortune in America, and receiving their assent embarked upon the then far dis-

his father, who had entered business late in life, having met severe reverses in the wool trade, was obliged to compromise, and having settled up his affairs, left the Old world in sorrow, with five sons and three daughters, and sought refuge in the New, and this principally at the solicitation of his three sons, who were now doing well in Alabama. The father, who was a man of social position at home, died in New York in 1845.

The sons having prospered, Joseph went to Europe, sought the creditors, who had suffered by his father's failure, and although the matter had been compromised and closed, he paid them principal and interest of the indebtedness, and thus rescued his father's honor, although that father was in his far-off grave. No part of his princely fortune will be such a solace to Mr. Seligman, as the amount he paid for that deceased father's honor. Truly, an honest man is the noblest work of God. This sum, in addition to out-fits which they gave each of their sisters on their marriage, reduced the capital of the young men. Yet the brave hearts and willing hands remained; the iron will to succeed; and the noble purpose to do, and to do right, was preserved, and in 1848, they left Alabama to seek a larger field for their energy and enterprise in New York. Joseph and James soon after went to Europe to import their goods direct. Joseph, too, imported in that year a young lady from Germany, as his wife, and she has blessed him since then as a good wife and mother of many children. Their business increased, Jesse and Henry opened a store in Watertown, N. Y., and in 1850 removed from there to this city. Leopold, Abraham and Isaac attended school in New York until they had attained the proper ages, when the two former joined their brothers in San Francisco, and the latter was sent to Manchester to purchase for the houses of New York and California.

At both places their business was large and lucrative, and in 1862 they were able to retire and enter the financial world as bankers.

Partly for the purpose of selecting suitable correspondents among European bankers and partly to give his children—nine in number—the benefits of French and German education, Joseph took his family to Europe in 1862, and in a short time after opened a banking house in London, over which the youngest brother, Isaac, with his New York education, (having graduated with distinction at the New York College then called the Free Academy) now presides. He also, during that visit, connected the brothers with an established house at Frankfort, where Henry Seligman (who is well remembered in this city for his many excellencies of character) in part-

Gallery of Distinguished Israelites.



ABRAHAM SELIGMAN, THE AMERICAN BANKER.

the *World*, the *Herald*, and our own *Alta* and *Bulletin*. These are the silent agencies which instruct and enlighten the heart and mind. But it is not an essay, but a biographical sketch that we propose to give the reader in presenting an admirable photograph of one of California's eminent bankers.

The banking house of SELIGMAN BROTHERS, though of comparatively recent origin—having only been founded in 1862—has already attained world-wide repute, and in addition to its chief house in New York, has branches in San Francisco, New Orleans, London, Paris and Frankfort, besides agencies in all the principal cities of both continents.

The house of SELIGMAN is composed of eight brothers: Joseph, William, James, Jesse, Henry, Abraham, Leopold and Isaac; one brother-in-law, Max Stetheimer; and a relative, Mr. Hellman.

Joseph Seligman, the founder of both the mercantile and banking house, was born in Germany in 1819, attended public school when six years of age, and at ten was fitted for the preparatory class at the University, at which he remained till he was seventeen. At this early age, with a classical education and

tant journey, reaching New York in August, 1837. With his attainments he experienced little difficulty in obtaining employment; his first work was as book-keeper at a salary of \$400 per annum.

This sum appears a mere bagatelle in these modern days of "big" salaries and "fast" living, but in those wholesome years of thrift and economy before the discoveries of the California and Australian mines it was regarded as quite a liberal remuneration.

So inexpensive was the "Great Metropolis" then and so frugal was the young German, that he saved fully half his earnings, which he sent to his parents in the "Fatherland."

Passing two years in this situation and having fully realized his boyhood love for the land of Washington, he wrote home to have two of his brothers sent to him. In 1839, William and James arrived, and subsequently the three, after purchasing a small stock of goods on a credit of six months, departed for Alabama, where they opened a retail store, and by close attention were enabled in a few years to follow this with two other establishments.

About this time Joseph's mother died;

nership with his brother-in-law, Mr. Max Stettheimer, are the principals.

The SELIGMAN Brothers ordered at once a large amount of United States bonds, and were, we believe, the first to introduce them in any considerable quantity to that market. JOSEPH SELIGMAN's presence there with his knowledge of the resources of this country, his unswerving patriotism, and with the prestige which the payment of his father's debts gave his name, all combined to make him a powerful friend to the United States, when the government was not troubled much with friends in Europe.

His competitors in Frankfort cannot chide him much for his faith in the "Stars and Stripes," and he was doubly repaid, for his commission on six months business we have heard estimated as high as £30,000 or £35,000.

The SELIGMANS have since supplied Germany largely with government securities. Thus patriotism and faith in the government of their adopted country has been justly rewarded.

The success of the brothers since that time has been complete; they now rank as one of the three leading and largest bill-drawing houses in New York, while their capital is estimated by millions. In addition to this they have earned the reputation of being careful, prudent and statesmen-like financiers. In fact Mr. JOSEPH SELIGMAN would make a splendid Secretary of the Treasury.

We have thus dwelt at some length upon the history of the SELIGMAN Brothers and upon the pioneer brother in particular, because it is difficult to separate the history of brothers who have dwelled together in such noble unity as these worthy gentlemen. And yet each has his own peculiarities and is deserving in some measure of individual notice. Among these our own townsman, ABRAHAM SELIGMAN, though among the youngest, is no exception to the rule.

Coming to America when a mere boy his earliest impressions were imbibed under the blessed institutions of this free land. Educated in the public schools of New York, to his own industry and perseverance, no less than to the example of his elder brothers, he owes the high character he enjoys as a man not only foremost among the bankers—and the bankers of California in their success as evidence in the persons of Ralston, Latham, Parrott, Tallant and others, have proved their claim to rank high in the financial world—but as an enterprising and public spirited citizen, and truly charitable gentleman.

ABRAHAM SELIGMAN came to California in 1851, and with the exception of brief visits to the East has constantly resided here.

Though modest and retiring in manner, and never seeking public or political preferment, he has notwithstanding exerted a powerful influence among men of both political parties who entertain the highest respect for his prescience and sound judgement. His discretion and prudence have largely contributed to the success of the California house over which he presides with the sound sense and enlightened spirit of an enterprising and judicious executive.

Warmly esteemed among all citizens for his ability and great moral worth; among Israelites no man is looked up to with more respect, and none among the

many wealthy influential business men of our persuasion, is regarded with greater love and confidence.

Mr. SELIGMAN some two years since purchased of Judge Wallace his beautifully located home and grounds on the corner of Post and Leavenworth which he greatly improved and adorned, rendering it one of the handsomest mansions in the city. Here, with a lovely and accomplished wife, and three charming children, he dispenses the hospitalities of the home and social circle in a manner worthy the patriarch whose name he bears.

But thirty-seven years of age, with a splendid physique, and the most exemplary habits, keeping his heart fresh and warm in the many charities that he knows so well how to dispense; living an unostentatious and refined life, the young banker must needs have a long and honorable career.

The Hebrews have produced some of the noblest representatives of the human race. Poetry, music, art, politics, commerce and finances have been adorned by Hebrew genius and intellect. And to the Mosaic revelation the world is indebted for the corner-stone of all those systems of religion upon which justice, virtue, morality and charity rest their foundations and derive their original purity.

No tyranny, no oppression, no persecution, nor the rack, nor the stake, nor the sword, have been sufficiently potent to put out the light which the Hebrews have shed upon the nations. They are emphatically a peculiar people. Civilization is indebted to them for the invention of paper credit, as far back as the year 1160, and throughout Western Europe they introduced the system of bills of exchange, and dared to establish a credit-giving business. To them Commerce is indebted for her soul, which is confidence, and confidence which is credit upon which the mightiest enterprises and achievements have been predicated and accomplished. They likewise established the first banks in Europe—those at Venice, Geneva, Barcelona, and Genoa.

European cabinets have called to their aid Hebrew talent and thus given evidence of their abandonment of the stupid prejudices which ignorance engendered in the darker ages. In Austria, Herr Winterstein, a Hebrew of the Hebrews, sits a minister of the realm, among her public functionaries, while at the same Court, Italy is represented by an Ambassador in the person of Signor Artom, a Hebrew worthy of the name. We have in a previous number spoken of *Cremieux* one of the guiding stars of France in this hour of her sore tribulation. Holland has nearly always admitted the Jew to the highest offices in her gift. Spain, Sweden and Norway, after centuries of intolerance and exile, have at length permitted the Jew to settle in their dominions, and a dollar contribution is now going on among the Hebrews of the world towards building the first Jewish Synagogue which has existed in Madrid since the time of Columbus. In England, Jews sit in Parliament and fill the highest offices.

In our own land it rests solely with them to say what position they will occupy, all avenues to distinction alike being open to them.

The Brothers SELIGMAN are representative men of Israel. Not to commerce and banking are their souls so wedded but that they have thoughts and hearts

for others. Each brother could show a record of charitable acts worthy the exalted faith which they profess and which teaches love to our fellow-man as the highest virtue. A recent instance of their enlightened liberality is afforded in the act of one of their number, Mr. JESSE SELIGMAN, who presented to the Hebrew Orphan Asylum of New York a complete printing establishment, types and presses and material to work these with, thus affording the fatherless children one of the best means for learning the "art preservative of all arts," and who knows but that from this noble charity will go forth another "printer boy" who shall become as great a benefactor of his race as that illustrious type of his craft—Benjamin Franklin.

Another still more recent incident deserves to be chronicled in this sketch. Learning soon after the appointment of Benjamin F. Peixotto as U. S. Consul to Roumania, that the office was wholly unsalaried, no allowance being made even for the traveling expenses of the representative of our government, and believing that the happiest results would flow from Mr. Peixott's mission to that country, where so many thousands of our brethren groan under the most galling oppression, it was ABRAHAM SELIGMAN who suggested that the leading Israelites of the United States should maintain the Consulate. JESSE SELIGMAN warmly approved this suggestion, and in connection with his brothers, has undertaken to secure the material means to this end. Comment upon this public spirited action, prompted by the noblest motives of humanity is unnecessary, it speaks for itself, and rivals the act of Crito in his munificent conduct towards Socrates, while it far surpasses that of the opulent Bernard towards Mendelssohn.

The Brothers SELIGMAN are all as yet in the prime of life—JOSEPH, the eldest being but a year beyond his fiftieth birthday.

Guided by the enlightened spirit and exalted virtue, the high principles of honor, and the sound discretion and judgement which hitherto have marked their lives, we see no reason why they should not rear as colossal a fortune, wield as potent an influence, and become as widely celebrated as the great house of Rothschild.

THE JEWS AND THE WAR.

The London *Daily News* contains the following article on the Jews and the war; the *News* is entitled to our thanks for its just and generous notice of our people: "An omission in the arrangement of the German army has just been repaired. With one exception provision had been made for all contingencies. The exception relates to the Jewish soldiers. It has been discovered that no Rabbi was provided to follow the forces to administer religious consolation to the Jewish soldiers who die on the battle field, or languish in the hospital. Two have now been delegated to perform that duty, Dr. GEIGER and Dr. HILDERHEIMER. A notion prevails in England that the Jews are surpassed by none in making money, but are inferior to all in military prowess. This is a vulgar error, as gross as any which Sir Thomas Brown exploded. During the campaign of 1866, the Jewish soldiers were second to none. In the present campaign, they have fought as valiantly as the best disciplined and most daring Christian. Of one of the Jewish soldiers, a tale is told, which shows that it is good sense rather than disinclination which has hitherto made the Jews prefer the arts of peace to the art of war. Although desperately wounded, he refused the succor of medical attendants, alleging that he could hold out for another mile. Thereupon he rushed forward with those who were charging the enemy at a desperate crisis of the fight. A second bullet put a final stop to his career."

THE WAR BETWEEN FRANCE AND GERMANY.

WHEN Louis Napoleon commenced the war against Prussia the sympathies of the American people were with the latter nation. With that quick discernment which is characteristic of the American, the real cause of the war was ascribed to the unholy ambition of the Emperor of the French. A distinction was almost impossible to be made between Emperor and people when the power of the former seemed absolute over the latter. Germany had our sympathies because she was the aggressed nation, and still more because in our late internecine war her numerous descendants in this country had almost to a man stood with the North in the mighty struggle to preserve the Union. But with the fall of the Emperor at Sedan, and the declaration of a Republic by the French people, a radical change took place in public sentiment, not confined to Americans but participated in as well by adopted citizens of Germany.

It was contended that King William, having destroyed his only foe, should have made peace with the French people, against whom he declared, at the outset of the war, he had no cause for quarrel, and no other thought but for friendship. As Wendell Phillips truly remarked, speaking recently of Bismark, "Ignorantly or angrily he flung away such an opportunity of strengthening his own land in the gratitude of France and the admiration of the world." Had the French people been recognised in the Republic their true representatives had declared, and peace been made, the world would have applauded to the echo the magnanimity and greatness of Brandenburg and Bismark. Instead of which, what have we seen? The fair and beautiful land of France deluged in gore, devastation and death everywhere, women outraged, towns burned, cities sacked, and Paris at length surrounded with a cordon of bristling guns and all the horrid enginery of war-science bursting into sheets of blazing fire and deadly carnage. There is a limit to all things. Sedan was Prussia's limit. To that point mankind gave her just sympathy, the limit passed, she forfeited all claim to that respect which the approval, of the unprejudiced and right thinking only can secure.

But we do not despair; there is a retributive justice that follows criminals whether the crime be committed by royal or plebeian hand. The German people will yet call to account King William and his Minister, and both will have to seek a similar abode to that to which Napoleon has been so tenderly committed by his royal brother, *provided*, such a royal abode be left on the face of the earth; for when Germany shall spring to arms for her liberties, and declare the power of kingly rule at an end, an universal uprising of the enthralled masses of Old Europe will simultaneously follow, and there will soon be no place where monarchy can find an asylum to scheme and plot for return of power. The patient ages hold in their hands the destiny of of Kings; revolutions never go backwards; education is the mighty lever that moves majestically along to train up the people to their just and equitable rights, their true sovereignty, and

"Freedom's battle once begun,
Bequeathed by bleeding sire to son,
Though often lost, is ever won!"

THE FRIENDS;

OR, STUDENT LIFE IN GERMANY.

A TALE.

TRANSLATED FROM THE GERMAN OF WILHELM FREY.

It was precisely the day after Simchath Torah.* In the Jewish quarter of Feldheim not a trace was perceived any more of the many holy-days which follow each other so rapidly in the month of Tishry, and which are celebrated at this season by those who profess the Jewish faith. The men had already left for their various business localities, and the female portion had an immense amount of work to do in the interior of their dwellings; for example, to hang up carefully the holiday garments in the respective closets, to remove the fringed curtain from the window rods, to put away the superfluous knives, forks, dishes, and plates into the pantries where they properly belonged, and very many other necessary and unnecessary things.

But the quietest spot—and this is scarcely credible—was precisely the Jewish school.† The clock in the church tower had already struck the hour two; the time had therefore arrived when the teaching should have begun, and still but four boys where all who had assembled in the school-room. The teacher, an old, trembling, iron-grey headed man, sat in an equally old dilapidated arm-chair and dozed. Quiet and still though every thing was in the room, an observer could not have avoided noticing a certain uneasy movement which prevailed among the few scholars. One nudged the other with the elbow, and while so doing whispered some unintelligible words, as though to himself or in the other's ear.

"Go you, you must ask him," at length said the one who appeared to be the eldest, to his smaller neighbor, who resembled a ball almost in rotundity. "Ask him, for he likes you the best."

"I will not," replied the other. "Go yourself; you are the oldest."

"I? that I shall not venture on," rejoined the former. "He comes nearly every day to our house, and—Wait, the wisest that we can do is that we draw lots; whoever draws the shortest stick must ask him; but he must, indeed; no excuse shall avail."

No sooner said than done. The other two were satisfied with the proposal, and so they proceeded to work, and the round boy drew the shortest stick. Now nothing could avail him—neither resistance, nor the shrugging of his shoulders. The boy therefore crept on tip-toe out of his seat, and approached the table, before which the sleeping teacher was sitting. With much resolution the little fellow laid hold of the table and shook it, at first timidly, but, when this availed nothing, somewhat more courageously, increasing the shocks with more and more vigor, till the teacher awoke at length, and commenced mechanically, "*Bereshith boro Elohim*"‡ (in the beginning God created).

"What do you want?" he said at length, in an angry tone, to the boy, when he beheld him at the table. "Where are the others? what is the matter?"

"I know nothing about it," answered the little fellow, in a subdued voice.

"Then seat yourself on yon bench, and repeat the lesson after me," exclaimed the teacher in his sleepy ill-humor.

* To the few who may not know this term, we explain it to be the last day of the Tabernacle's feast, (or the additional ninth,) when the law is closed and its reading commenced anew; hence "The rejoicing of the law."

† The Jewish school is proverbial in Germany for its noise and confusion; but this, like many other popular legends, is more imaginary than real. The old *Cheder* has produced more than its average of intelligent minds.

‡ These are the well known first words of Genesis. In Germany the section of the week is taught in schools during the week, and *Bereshith* is thus the one which should be the subject of instruction in the week of tabernacles.

The boy was about to retire timidly, when he heard behind his back the ominous words "you must." Thereupon he remained standing, and said, "Mr. Seigman, do let us go free to-day; it is but half a day at best!"

"What?" exclaimed the teacher in astonishment. "Have you not had festivals enough, in which you did not look at a book the whole blessed day? If a man gives you a finger you want the whole hand. I will not listen to you."

The two words "you must" must certainly have made a powerful impression on our young friend; for the teacher's command was not able to intimidate him. He, indeed did not speak, but yet remained standing.

"What is it that you have in view?" asked the teacher at length, who, in the meanwhile, had perhaps become more yielding. "Berthold and Emil are about to leave the city at four o'clock, in company with Berthold's brother, and they may perhaps never come back. The other boys are already at Hirschberg's to see the students taking their departure."

I cannot tell whether the teacher had so kind a heart that he could not refuse a favor to any one, or whether it was that he was still sleepy. "Enough," he said. "Go; I will not keep school with only four boys;" and, closing again the book which he had just opened, he rose slowly from his arm-chair.

The boys jumped up and rushed out of school, and hastened straight forward to Hirschberg's house.

There everything was in a bustle. In front of the house stood a one-horse vehicle, packed front and back with trunks. A crowd of boys—the whole mass of the Jewish, and a large portion of the Christian youth of Feldheim—had congregated here, and while some busied themselves with doing something to the carriage, horse, or trunks, the others gaped with intense curiosity at the windows in the first story of the house. A boy, with daring assumption of authority had just seated himself on the box, and was about to seize the reins, when a score of throats screamed forth with one accord, "Here comes Hart! here comes Hart!" and ran off at the top of their speed. And in this they acted but wisely; for Hart, a strongly built young man, with a defiant countenance, was not a little embittered at the sympathizing young folks, and if the lad who had ventured to perch himself on the coach had not escaped through a venturesome leap, he would have received a sound beating without any peradventure, and we cannot dare to decide how it would have fared with his right or left ear, or with both of them; for Hart was of a somewhat hasty disposition, and did not like any one to play practical jokes on him.

"Whomever I catch," he called out after the fugitives, "I will not let escape alive. This I tell by way of warning." A loud peal of laughter was the only response of the boys, and Hart ascended the stairs again, not in the best of humors.

The round boy, when in school, has already betrayed to you, my dear friends, why such a commotion prevailed among the Feldheim youth, and if you marvel how so slight a cause can produce such an effect, I would have you consider that this was the first time, in that small town, that two young men repaired as students to the capital. Several Feldheim boys had already commenced to study at Griesbach, the nearest town where a gymnasium* was situated, and had applied themselves with industry and zeal to the work before them. They had persevered during two or three years; they staid but rarely during the fourth year, and, as said already, no one had as yet gone to the capital to complete his studies. Either the time had appeared too long for the parents, and the re-

* Gymnasium, in Germany, is the same as college in America, and consists of four or six classes, or a four or six years' course, and students have to pass through the same before they are admitted to the University. In this country the words signify a physical training school, in Germany an intellectual one.

solve had matured in their mind to let their children learn business, or the boys themselves found a course of study too wearisome and uniform; and they fancied commercial pursuits would prove the easier of the two. Berthold and Emil were, therefore, actually the only ones, and the first, who had succeeded, through their zealous efforts and firm resolve, to be able to visit a higher school than that at Griesbach; and though several mothers averred that they would come back after a week's absence, that they would not be able to content themselves in a strange place, these were but envious souls, who could not tolerate that the two should have succeeded thus far, while their own darlings gave up the pursuit of knowledge after a brief trial, of longer or shorter duration. Others maintained that they were by no means in earnest, and that both would relinquish their purpose when the time for leave-taking should arrive, and would be glad of any excuse which should apparently compel them to stay at home. But that it was their firm and earnest purpose to visit the University could now be seen from the quantity of trunks and traveling bags, which were crammed full with shirts, stockings, books, and, in addition, with three smoked tongues and sundry other meats to serve as provision on the journey. In one thing, however, the Feldheimers were agreed, that Berthold and Emil were the cleverest young men far and near, and also the most moral and best behaved, and that the Feldheimers would have cause, in the future, to be proud of their achievements.

Emil and Berthold were not brothers; they were not even related to each other. The latter was the son of wealthy people but Emil the son of a poor widow. The two young men, however, entertained an ardent friendship for each other; they felt themselves cordially and closely united through the similarity of their pursuits and tastes, and shared, therefore, joy and sorrow with a sincere and uncorrupted heart. When Emil's father died, two years before our story commences, while they were at the Griesbach gymnasium, Berthold communicated to his unhappy friend the sad news, and he felt a satisfaction that he was enabled to break the subject gradually to him. He was fully conscious that only a loving heart can understand how to spare and assuage the feelings of the unfortunate. And when Emil, after this event, was often sad, and this was naturally of frequent recurrence, since he was the son of a poor widow, and could not encourage his mother in his letters or in his words, except by pointing to the future, in which he would be of signal service to her through his industry and patient endurance, Berthold took all imaginable pains to banish the wrinkles of grief from the forehead of his friend.

In the parlor of Hirschberg's house, we behold, at the moment when Hart was driving the boys away, Berthold's parents, Emil's mother, and our two friends.

"Write us at once after you have safely arrived in town," thus interrupted Mrs. Hirschberg a silence of several minutes, "or else we shall be anxious about you."

"Certainly, certainly," answered the young men; "we will not loose a minute."

"You must always remain together," now said Mr. Hirschberg. "Two can always accomplish more than one. Do nothing without each other's knowledge; for thus things will progress the best, and then you will have the best incentive to continue on the right path."

"From us you have learned nothing bad, and you will, if so it pleases God, always remain good and worthy. Always reflect that you are Jews; keep God's commandments; never transgress them presumptuously and wickedly, and think, at every step you take, at every enterprise you enter upon, of the One above, who proves our hearts; remember also continually the fifth commandment, which says, 'Honor thy father and thy mother;' for this precept, when it has

struck deep root in the soul, is the best safeguard against follies and misdeeds; for a good child must constantly have in mind, 'I have a father and mother,' and the misconduct of a child has brought many a father, many a mother, to an untimely grave in grief and sorrow."

Berthold and Emil did not speak, but the looks which they cast at each other conveyed the most eloquent reply.

"It is already three o'clock," Hart now called out, through the half opened door, into the parlor. "We must be there at five, and we have no time to lose, if we do not wish to miss the train."

"Go, then, in God's name," said Hirschberg, while he laid his hands on the heads of the young men, and pronounced the usual blessing over them. The mothers kissed their sons, parental love forced an abundance of tears from their eyes, and as the coach drove off they recited the *Yebarechachâ** after the travelers.

The assembled boys ran behind the coach as far as the village market house, and only when the horse continued to trot away faster than they could run did they retire homeward one by one.

* In accordance with the Jewish custom friends invoked the divine blessing on those who travel, after leaving the house, in the words of the priestly benediction.

ARISTOCRATIC PRICES.

It appears that real estate in the aristocratic quarter of New York—on Fifth Avenue—is likely to attain quite as high prices as the best business property on Broadway. Vacant lots away up in the vicinity of Eighty-fourth street brought \$1,000 per front foot; but a late sale of a brown stone front house and lot, on the east side of Fifth Avenue near Eighty-sixth street, eclipses any transaction that has lately been made in New York. The lot was only 22x100 in size, yet it brought, with the house, \$85,000, or at the rate of \$3,864 per front foot.

GENEALOGY EXTRAORDINARY.—A Paris paper gives the following store of genealogists in general, and of Ritterstein, the German, in particular. The First Emperor was literally besieged by adepts in this art, who to curry favor, sent him magnificent genealogical trees, in which the origin of his family was traced up to the height of time. Ritterstein spent three years in proving clearly, and without any awkward gaps or missing links, that the house of Bonaparte descended from Blondel, the troubadour, to whom Richard, Cœur de Lion, owed his rescue. Napoleon laughed heartily at this proof of heraldic lore, and said: "Ah! if the plague were seated on the throne, genealogists would make out that its ancestor was health."

PAT'S PUZZLE.—In a jovial company, each one asked a question. If it was answered, he paid a forfeit; or if he could not answer it himself, he paid a forfeit. An Irishman's question was: "How does the little ground-squirrel dig his hole without showing any dirt about the entrance?" When they all gave it up Pat said: "Sure, do you see, he begins at the other end of the hole." One of the rest exclaimed: "But how does he get there?" "Ah!" said Pat, "that's your question—can you answer it yourself?"

"JOB PRINTIN'!" exclaimed Mrs. Partington, the other day, as she peeped over her spectacles at the advertising page of a country paper. "Poor Job! they've kept him printin' week after week, ever since I first learnt to read; and if he wasn't the patientest man that ever was, he never could have stood it so long, no how."

MORALITY.—Every one owes obedience to the laws, but a still higher one is due to morality; and if it so happens that both cannot be complied with, it is better to do an illegal act than an immoral one.

"Voice of Israel."

וקול דבריו כקול המון
 "And the voice of his words is like the voice of the multitude." (Dan. x., 6.)

Terms:

The "VOICE OF ISRAEL," published weekly, and delivered in the City to Subscribers, by Carriers—
 Per Month..... 25 cts.
 Per Year, in advance, (including postage,) \$3.00

A few advertisements will be inserted at reasonable rates.

M. WEISS, PUBLISHER, 511 Sacramento Street.
 Mr. D. A. D'ANCONA, GENERAL AGENT.

חשר לוח תרל"א
 Oct. 12th, 13th, 14th,..... ה'תל"א
 " 15-16..... ה'תל"א
 " 17, 18..... ה'תל"א

San Francisco, Friday, October 14, 1870.

DELAY.

The great favor with which the VOICE OF ISRAEL has been received, has necessitated a second edition of this number, which will account for the delay of its general distribution on the day of publication. The present edition consists of 4,000 copies.

In order to supply the demand we shall have to re-print our first number.

The third number will be issued on Friday morning.

OUR SECOND ILLUSTRATION.

We present in this our second number an admirable sketch and likeness of ABRAHAM SELIGMAN, Esq., which will be regarded with pleasure by the multitudinous friends of this worthy gentleman. Though attended with considerable cost we shall continue to present illustrations in each number of the VOICE OF ISRAEL, accompanied by sketches of the subject represented.

HOW IT IS RECEIVED.

The first issue of the VOICE OF ISRAEL, an edition of 2000 copies, has been most favorably received on all sides.

Its handsome typography, and varied reading matter has elicited warm encomiums, and its liberal tone, and reduced price has already secured for it a handsome subscription list.

When all the arrangements we design making are complete, we trust to present a Jewish journal that will compete with any of its contemporaries and become a general favorite.

THE FRIENDS.

We commence in this number of our journal a beautiful story entitled "The Friends; or Student Life in Germany." The tale is translated from the German of Wilhelm Frey, a writer of acknowledged ability, and while it will prove agreeable reading to our elder readers, will be especially welcome by the young. In our next issue we shall commence an original romance, written expressly for our columns by a gentleman of fine literary talent. It is thus we purpose carving out pleasant and profitable entertainment for our patrons.

THE A. J. O. K. S. B.

This benevolent society, numbering some five Lodges and six hundred members, is not only making progress here, but as we observe from Jewish journals, increasing and improving generally throughout the country.

The Keshar Shel Barsel is a Hebrew charitable association. Its ritual is said to be very interesting, representing the ancient history and ceremonies of Israel.

As indicative of the enlightened and philanthropic spirit governing the Order in this city, we are pleased to learn that it has been decided to contribute at least \$5,000 towards the erection of the Jewish Orphan Asylum and Home.

THE HOLY DAYS OF TISHRY.

TISHRY, the seventh month of the ecclesiastical—the first of the civil—year, and which has always thirty days, is a period which has ever been regarded by Israelites as the most sacred in our calendar. On the first of the month occurs the New Year, the Day of Remembrance, the Day of the Blowing of the Cornet. "It is indeed incumbent on us," says Maimonides, "by the command of the law, to blow the cornet on this day, but it has nevertheless the meaning as if it were to call to us: Awake, ye who sleep! rouse yourselves, ye who slumber! remember your Creator! investigate your conduct and repent! O you who, forgetful of the true aim of truth, squander away the precious time, and spend the whole year in worthless and foolish pursuits, and grasp at that which is worthless—look but once after the welfare of your souls, and mend your actions! Let each of you take a look at his deeds and pursuits, and forsake his evil course, and suppress his evil desires, the tendency of which is injurious," etc. The blowing of the cornet on the New Year is a further sign of our proclaiming our God as the Supreme Sovereign, the only Ruler of the universe.

The third day of this month is observed as a fast by pious Hebrews, in commemoration of the assassination of Gedaliah, that exalted Israelite whom Nebuchadnezzar had appointed chief of the Jews yet remaining in their country after the destruction of the first temple, and who was on this day traitorously slain, causing the greatest misery to befall his people.

The tenth day is called Day of Atonement, and is regarded as the holiest day, the Sabbath of Sabbaths of the whole year. "It shall be unto you a complete day of rest, and you shall fast, on the evening of the ninth day you shall begin; from evening unto evening shall you rest."—Levit. xxiii. 26-32.

The rich and poor on this day of days are brought on a level. Each appear in the house of the Lord to acknowledge His supreme authority, to confess their errors, and to beseech forgiveness and mercy. And not in vain may man expect this clemency, if he repent and resolve to improve and reform. "Turn to me and be saved, all ye ends of the earth; for I am God, and there is none else."—Exodus xiv. 22. "Let the wicked forsake his way, and the iniquitous man his thoughts; and let him return unto the Lord, and he will receive him with compassion." For the Lord has said: "I, even I, am he, who blot out thy transgressions for my own sake, and thy sins I will not remember."

יום כיפור is a sublime day. Throughout the world it is observed by every Israelite who still adheres to the belief in a Supreme Being and in Immortality. Whatever doctrinal differences may otherwise exist, all true Israelites unite in the observance of this day, and when fasting has weakened the frame, the spirit purified is brought to a more realizing sense of the dependence of the mortal upon the divine power of his Creator. If the Lord should shut up the heavens that there be no rain and the whole earth suffer from drouth, quickly would man perish. It is to the bounteousness of the Lord's great law of nature that man is indebted not only for his prosperity but for his very life. Man

can never sufficiently testify his gratitude, or keep before his eyes this great truth, but in the shock of daily life he is apt to become forgetful of his obligations; let him fast but one day of the year and he will speedily be recalled to a sense of his dependence. The gnawings of hunger will likewise place before his vision the condition of his poor brother who hungereth and hath no food wherewith to appease his own or the famished lips of his little ones. Thus hath the day a significance in every way in which we view it.

THE FESTIVAL OF SUCCOTH.

The Festival of Succoth, which commenced on Sunday evening last, is observed in accordance with the command contained in Levit. xxiii, 33-44. The first and last days are universally observed as holy festivals. It is called the Festival of the Gathering, or the Autumnal Feast. The ceremonies of יום כיפור are eminently designed to impress on the Israelite that he ought to place his entire trust in the great Author of the Universe, our Supreme Benefactor, and not attach himself to the pursuit of temporal goods which are perishable and transitory. It was the custom of our forefathers at this period when the barns, cellars, and warehouses are filled with the blessed produce of the harvest and vintage, to quit his house and goods, and go forth, so to speak, with empty hands, under the open sky of heaven, and become a dweller of tent or booth, entrusting to God, whose countenance alone is considered the highest wealth, all temporalities.

"Seven days shall ye dwell in booths, * * in order that your latest generations may know that I caused the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

Our Talmudists are somewhat divided in opinion as to the meaning of the collection of the vegetable kingdom with which we symbolize this beautiful festival. "And ye shall take unto yourselves on the first day, the fruit of the tree Hadar; a branch of the palm (Lulab); the twig of the tree Aboth (myrtle) and the willow of the brook; and ye shall be joyful before the Lord your God for seven days."

Some think that these are an emblem of concord and friendship, and at the same time an admonition to us not to despise any created thing, be it ever so unimportant; the common willow and the most beautiful and aromatic fruit of the most lovely tree—the lowest and the highest being alike before the Lord. According to others, these four kinds have reference to the human body: the heart, the backbone and ribs, the eyes and lips—all of which should be devoted to the service of the Eternal.

GERMAN SANITARY FUND.

Our German fellow-citizens have not been behind the French in the humane work of contributing to the Sanitary Fund for the relief of the brave soldiers fallen in battle and their surviving families. Over \$100,000 in gold has been already contributed from this city alone, while from all parts of the State contribution have been forwarded.

The enthusiasm for the Fatherland is unabated, while there is but one voice for German unity. The German patriotic gathering the other evening, at the Metropolitan, was most enthusiastic. The speeches were eloquent and all parties seemed to vie with the other in demonstrations of love for the land of their birth.

As long as time shall last must the country of Goethe and Schiller, of Mendelssohn and Meyerbeer, and a host of other brilliant geniuses be held in the respect and love of mankind.

We understand that Mr. Peixotto, U. S. Consul to Roumania, will leave this city for the scene of his labors, on the 30th inst.

INDEPENDENT NOT PARTIZAN.

EDITOR "VOICE OF ISRAEL."

YOUR paper has been well received here and is the handsomest Jewish periodical yet presented to Jewish readers on this Coast. I like its tone and believe it will meet with that success it deserves, but you will excuse me if as a friend I tell you I think you somewhat partizan. It seems to me as though you were inclined to disparage Prussia and extol France. Now, there are 30,000 Jewish soldiers in the army of King William, and this of itself should militate against any prejudices you may personally entertain against Bismarck. You must be aware too, that by recent legislation Prussia has abolished all restrictions of civil and state rights, arising from difference of religious confession and opened the way for representation of men of all creeds in the State Council. As a German by birth and an American by love and adoption, I could have wished King William would have made peace with the French people after his splendid triumph over the mountebank and charlatan Emperor at Sedan—but he had reasons no doubt which do not at this time appear for deciding otherwise, and while I am not prepared to approve his course since that battle, nevertheless considering the provocation he had and what Napoleon would have done had he been successful in his invasion of my Fatherland, I still believe Germany entitled to the sympathy of the American people and press.

VINDEX.

SACRAMENTO, Oct. 12, 1870.

COMMENTS.

We thank our friend for his candor. The "Voice of Israel" will be partizan in nothing but independent in all things. It will look at every question, however, from the Jewish point of view, which means plainly the standpoint of true humanity. The French people were not responsible for the ambitious designs of Napoleon, nor are the noble German nation accountable for the aggrandizing acts of William and Bismarck.

But while we may question the policy as well as the humanity of the King of Prussia and his astute minister, we have no hesitation in expressing our admiration for the military genius of Von Moltke; of the gallant Fritz; of Prince Charles; of the splendid discipline and valor of the German armies. History affords no parallel to more brilliant military achievements and successes than those won by the Prussians in the four brief weeks from Saarbrücken to Sedan. Had the war closed with the latter great victory, and terms of peace been accorded to the French people the whole world would have been with Germany, and she could have exacted such terms of indemnification for the past and guarantees for the future, as France could have pledged without humiliation and without dishonor. But no! not peace but conquest is the word, and lo! before the walls of Paris thunder the legions of victorious Prussia.

"From camp to camp, through the foul womb of night,
 The hum of either army stilly sounds,
 That the fixed sentinels almost receive
 The secret whispers of each other's watch:
 Fire answers fire; and through their pale flames,
 Each battle sees the other's umbered face:
 Stead threatens stead in high and boastful neighs,
 Piercing the night's dull ear; and from the tents
 The armours accomplishing the knights,
 With busy hammers closing rivets up,
 Give dreadful note of preparation.
 The country cocks do crow; the clocks do toll,
 And the third hour of drowsy morning name.
 Proud of their numbers, and secure in soul,
 The confident and o'er-lusty Prussian
 Do the often beaten French play at dice;
 And chide the cripple tardy-gaited night,
 Who like a foul and ugly witch doth limp
 So tediously away. The poor condemned French,
 Like sacrifices by their watchful fires
 Sit patiently and inly ruminate
 The morning's danger; and their gestures sad,
 Investing lank, lean cheeks, and war-worn coats,
 Presenteth them unto the gazing moon
 So many horrid ghosts."

Literary Notices.

THE EXAMINER, A Monthly Review of Religious and Humane Questions, and of Literature. Vol. I, No. 1, Rev. Edward Twune, Editor; Chicago, published by the Western News Co.

We have received the first number of this new magazine devoted to the discussion and dissemination of Free Religion. It is brimfull of interesting matter contributed by writers of more than ordinary ability and edited by a gentleman of fine talent and of most enlightened views. The editor on page 81, distinctly enunciates the aim and purpose of the magazine. He says:

"1. To teach a Christianity of which the creed is contained in the words 'Our Father who art in Heaven,' and is unfolded in the doctrines of God's perfect fatherhood over all souls, the real brotherhood of all men on earth and in the world to come, our supreme duty of love to men and filial loyalty, of trust and love, to God, and inspiration and providence the source and guarantee, author and authority, to every one of us, of knowledge, holiness and blessedness forever.

2. To explain and prove, with sound learning and sound reasoning, the fact of error mingled with truth, from the very first, in historical Christianity, and how surely, in the exercise of Christian faith and reason, to distinguish between Christian truth and Christian error.

3. To root up the theological heathenism, total depravity, divine wrath, damnation, and blood atonement, which choke Christian truth in orthodox teaching.

4. To expel from true Christian religion every form of Jesuism, or regard for Jesus as more than a mere man, and all Bibliolatry, or regard for the Bible as more than a collection of mere human writings.

And this to the end of plainly opening to all human feet the path of direct, obedient, and happy trust in God; and in the sincere belief that the Judaic and half-heathen Christianity of the existing sects, is doomed of God to speedy extinction."

We shall have more to say with reference to this new enterprise in the great field of "emancipation." In the meanwhile we welcome the *Examiner* and wish it every success.

THE ATLANTIC MONTHLY, for October. Among other interesting contributions to this standard magazine is an article entitled "Our Israelitish Brethren," which, though not devoid of errors, presents the "Israelite" in a generous and enlightened aspect, which must go far towards disabusing sectarian prejudices especially among the New England readers of the Atlantic. The paper is written by James Parton, the husband of "Fanny Fern," and will well repay perusal. We give a few extracts which will serve to show the character of the article: Speaking of the disabilities under which the Jews labored for many centuries, the writer says:

But if, a thousand years ago, the Jews had reached that point of development which would have enabled them with a good conscience to give up their seventh-day Sabbath, and rest only on ours, it would not have availed to give them a choice of occupations. In the night of superstition, no Jew could own or hold land on endurable conditions in any country of Christendom. Nor could he belong to any guild of mechanics; and hence he could not be himself a mechanic; nor apprentice his son to a mechanic. He could not lawfully hire a Christian servant in some countries. He could not enter a university or a preparatory school in any country; and so the liberal professions were closed to him. He could not be an artist, even if any Christian prince would have bought pic-

tures of him, because, in the black ages, there were only two kinds of pictures that yielded much revenue or renown,—New Testament scenes, and indecent pictures from the Greek and Roman poets. The former, a Jew could not paint; the latter, he would not, for the Jews have preserved, through all vicissitudes, a certain chastity of mind and taste, which makes such subjects abhorrent to them. A good Jew knows better than most men the unutterable preciousness of an unpurged soul and an uncontaminated body; for there is nothing which his religion inculcates so sedulously and in so many ways. At the present hour they are probably the chastest seven millions of people under the sun.

Of the liberalizing tendencies of the age and their effect upon the Israelite, Mr. Parton says:

Our Israelitish brothers, besides sharing in the influences which are mitigating all creeds and liberalizing all minds, are now subjected to a trial peculiar to themselves. From being persecuted everywhere, they are beginning to be honored and sought. The grand example of the youngest of the nations in protecting all religions equally, while recognizing none, has had its effect in improving the condition of the Jews throughout the greater part of Christendom and beyond Christendom. Within the recollection of men still young, Jews have been admitted to the British Parliament, where, I am informed by a distinguished Rabbi, who gloried in the fact, no Jew has ever sided with the party of reaction, except one, and he a renegade. The Jews to-day in the House of Commons vote on important measures with John Bright. The professor of Hebrew in the London University is a Hebrew; and among the Jewish students last year at Oxford and Cambridge, one was a senior wrangler and another the crack oarsman of his college. In London one of the noted clubs is Jewish, and there are so many Jews in the city government that they may almost be said to have the controlling influence. Happily, the Jews are not proselyters, and can be aldermen without using their office to get a sly advantage for their synagogue. Among the seventy-five thousand Jews in London, there are many business men who, despite the double Sunday, hold their own against Christian competitors, to say nothing of the much greater number who have no Sunday at all. There is one Jewish clothing-house in London that has thirteen stores and employs eleven thousand people.

SOME RECENT VIEWS OF JESUS.

M. EDOUARD REUSS, the accomplished author of *Historie de la Theologie Chretienne au Siecle Apostolique*, said of Renan's *Life of Jesus*, that it had popularized a study hitherto confined to theologians, and made the question of *who and what Jesus was* one of the common topics of free discussion everywhere. He anticipated that all sorts of people would feel called upon to give the public the benefit of their impressions and convictions, and thus a great movement of new inquiry would bring its powerful aid to the solution of the evangelic problem. "These expectations of a thoughtful scholar," says the editor of the *Chicago Examiner*, "expressed in 1864, in the preface to the third edition of the 'Historie' of M. Reuss, have been more than realized, and, as was predicted, every sort of advocate has entered the field." Among others we have especially noted the articles of Rev. Dr. Isaac M. Wise, which we believe have now been collected and published in book-form. We have not a copy of the work or we should give some extracts from it. The views expressed by Wendell Phillips and Mrs. Howe possess little value, as neither of these otherwise accomplished writers are qualified to discuss a question which demands a degree of "emancipation" to which with all the former's radicalism and the latter's liberality, they have not yet arrived.

JUSTICE.

A statement which appeared in one of the city papers a few days since, detailing a buggy accident, and charging uncivil and inhuman conduct upon Mr. J. K. Basford, the Apothecary, into whose store, at the corner of Mason and Post, the injured parties were taken, appears to have been unjust to that gentleman, to whose humanity and good feeling we can cheerfully bear testimony. We have received the following article from Dr. Ayer, a respectable physician, who attended the parties, which fully vindicates Mr. Basford.

EDITORS VOICE OF ISRAEL.

An article appeared in the *Chronicle* a few days ago, and in justice to Mr. Basford, I desire to state that it is wholly untrue and without any foundation whatever.

When the accident occurred Mr. B. sent for me to attend the injured parties, at his store. I found one with his face scratched and bruised, and the other gentleman insensible from a slight concussion of the brain—neither requiring any special medical assistance.

When Mr. Basford was asked for some water, he did not answer in a surly manner that none was needed, but on the contrary, sent his son for water and towels, and invited the gentleman whose face was injured, to walk behind the counter and help himself and he did so. Mr. B. also applied a piece of plaster to his face and manifested a readiness to do anything that any reasonable man could ask of him to afford relief.

I remained in the store until a carriage came to remove the parties and the young gentleman had recovered his senses, and did not hear Mr. Basford ask, "who is to clean that up?" or make any remark which could possibly give offense to the most sensitive mind.

W. AYER, M. D.

EUREKA SOCIAL CLUB.

On Tuesday evening next, the 18th inst., at Pacific Hall, occurs the Grand Soiree of the Eureka Social Club, and judging by the past entertainments of this fine society, a delightful time may be anticipated. In point of fact the Eureka Club have only to announce the occurrence of one of their festivals to occasion a large attendance; for the management conduct these affairs with so much ability and good taste, that perfect enjoyment is sure to be the experience of all participants. The Soiree of Tuesday evening happening too at the close of the holidays, will furnish additional attraction to lovers of sociality.

"On with the dance, let joy be unconfined."

TO CORRESPONDENTS.

Communications to receive notice must be accompanied with the name of the writer—in confidence of course, if publicity is not desired.

We do not undertake to endorse the opinions of our correspondents unless we so indicate at the time.

Our columns are open to free discussion, and we shall be pleased to receive contributions. The only restriction placed upon such is that personalism be avoided, and fair play and justice govern the writer.

NOTICE TO PUBLISHERS.

Publishers desiring reviews and notices of new books will send their publications to M. Weiss, VOICE OF ISRAEL, 511 Sacramento street, San Francisco.

B'nai B'rith Department.

ברית החור אחי החיים והשלום

San Francisco, October 14, 1870—5631.

BE HARMONIOUS.

The Order of B'nai B'rith teaches that the very foundation of its institution is the practice of Benevolence, Brotherly Love, and Harmony. Of these three, the most important is harmony; without harmony, brotherly love is impossible; without harmony, benevolence degenerates into cold charity; without harmony, the lodge becomes the arena of strife and contention, instead of the sacred arcanum of love and good deeds.

Therefore be harmonious; frown upon any brother who, by sarcastic speech, or rude personality, introduces into the lodge, the seeds of dissension; purge from your midst, all subjects which may offend or irritate; stamp out with energy the first sparks of discord; treat your brother's foibles with charity; bear with his idiosyncracies; return with kindness his ill-humors; remember that "a kind word turneth away wrath;" and above all remember that the most pleasant debater is generally the most successful, and that amiability and good nature accomplish much more than rudeness or clamor.

Therefore, let every brother enter his lodge with the determination to make the evening's proceedings a pleasure to himself and others, and he will surely find that in preserving harmony, he is doing giant service in fulfilling his mission as a Son of the Covenant; for it is a well established fact in all organizations, that the most charitable, the most prosperous, and the most respected lodge, is also the most harmonious.

DISTRICT GRAND LODGE, No. 3.

The seat of the Grand Lodge of the Third Grand Jurisdiction is at Philadelphia. The Keystone State is becoming dotted all over with Lodges; besides some dozen lodges in the Quaker City, Pittsburg, Harrisburg, Easton, Danville, Erie, Franklin, Titusville, and Meadville, all rejoice in these societies of "Charity and Enlightenment," Richmond, Va., Charleston, S.C., Savannah, Ga., and other cities and towns of the South likewise belong to the territory of District No. 3. The District has over 2000 members and is rapidly increasing. Bro. Alfred T. Jones, the new Grand Sopher, is admirably adapted to the responsible duties of the position. He is a gentleman of great refinement of manner, true culture, eloquence of speech, and thorough administrative and executive ability. Visiting the two lodges of Pittsburg recently he was invited to address the public on subjects connected with the Order, and in compliance delivered an eloquent discourse at the Temple, which was warmly appreciated. The lodges of the City in addition to two sets of resolutions expressive of their sentiments also presented Brother Jones with \$100, in acknowledgment of his noble efforts to advance the course of the B'nai B'rith. This gift was well deserved and speaks volumes for the brethren of the Iron City. Another new lodge is soon to be installed in Alleghany City.

EASTERN LODGES.

Judge Joseph Koch of New York City, is the Grand Nasi Abh of District Grand Lodge No. 1. Brother Koch is a fitting successor of Bro. Professor Louis Elsborg, and keeps up the line of distinguished and honorable gentlemen who have filled the highest office in the Mother District.

Bro. Wm. Kriegshaber still continues to discharge the onerous duties of Secretary of the Cleveland Orphan Asylum. The enthusiasm, self-sacrifice and devotion of this most worthy brother deserves the highest praise and should receive that acknowledgment his invaluable services are entitled to. District No. 2, is a wealthy body and should pay a handsome salary to one of its best officers.

We are led to these remarks as we believe the office is filled without remuneration. Let the Grand Lodge at its next Annual Session see to it that this unjust rule is abandoned and a liberal compensation provided.

Why do we not receive the *Annual Report*, provided by law, from the Executive Committee? Egyptian darkness presides over the official intelligence of the Order. Such talented gentlemen as Brothers Julius Bien and M. Ellinger are inexcusable for this neglect of official duty.

The new Hall of "Golden Gate" and "Columbia" Lodges, of this city, has proved a financial success. It is occupied nearly every evening of the week, by some society and yields a handsome revenue.

The question of building a new "Covenant Hall" is again being agitated in New York. No city can better afford a splendid public building for Jewish purposes, and the Order have both the ability and means to erect such. It would be an honor not only to the B'nai B'rith but to the Israelites everywhere to have such an institution in the chief metropolis of the country.

ULYSSES S. GRANT.

"No history of war, no treatise on military science, no epic of martial heroes, can hereafter be complete which does not incorporate the name and deeds of ULYSSES SIDNEY GRANT.

"The fame of GRANT grows upon us with every fresh study of his campaigns. There was so long an interval between what some deemed the wasteful and fruitless battles of the 'Wilderness' and the capture of Richmond; he was so silent and inconspicuous amid the undramatic surroundings of City Point, while SHERIDAN was performing his chivalrous raids in Virginia, and SHERMAN his grand triumphal marches in Georgia and the Carolinas, and lamented THOMAS his feats of strategy and valor in Tennessee, and FARRAGUT (whom but the other day a nation's tears followed to the grave,) his magnificent role in Mobile harbor, and TERRY his brilliant assault upon Fort Fisher, that the star of the Lieutenant-General seemed to sink behind the growing splendors of his subordinates.

"And then so sudden was the collapse of the rebellion and the evanishment of its armies, that the real author of the stupendous drama, in which SHERMAN, SHERIDAN, THOMAS, TERRY and FARRAGUT merely acted their individual parts, who compressed the whole story of victory and peace into the simple lines of a 'general order,' and quietly returned to Willard's to smoke his cigar, was likely to be regarded only as the faithful sentinel at the gate where others had forced a triumph. But as the web of events is unraveled, and the maps and reports of the closing campaigns of the war are studied, the master-mind of GRANT is seen planning the whole series, selecting for each part the fittest instrument, ordering, shaping, timing every movement, with a sure and steady convergence towards one common end; and this, too, over an area of upward of two hundred thousand square miles, divided by the mountains of Virginia, Tennessee, and Georgia, and broken by the marshy rivers of the Carolinas."

Thus, with some few interpolations of our own, wrote a critic, six months after the surrender of LEE at Appomattox Court House. Time and subsequent study has not altered the truth of history then so clearly written; the laurels rest undimmed and unfaded on the brow of the Hero-President, and each year will but renew the life of those laurels as distance and justice shall more calmly survey the eventful scenes of our sad but glorious Civil War. But it is not as of a General or President we would speak of GRANT. In both high offices he has done the State "some service," and we all know and recognise it. It is as a MAN we would do homage to one who has triumphed over self,—who has conquered the prejudices and mastered the habits which at one time made him a "reproach" among men, and excited the just wrath of those who saw or fancied they saw in his attributed and famous Order, No. XI, the bigot and the narrow-visioned, and in his reputed inebriations, vulgar and low breeding. True, that men like SILAS WRIGHT, DANIEL WEBSTER and STEPHEN A. DOUGLAS were given to their "cups"; but these were the giants of Statesmanship, and gentle pity drew a veil over their infirmities.

But to rise superior to self, to conquer

prejudice and banish a degrading vice, is evidence of greatness that speaks volumes for the latent goodness and greatness of soul which time and occasion were alone wanting to develop.

General GRANT has risen thus to the proud eminence of having conquered the enemies of Freedom and of the Republic and triumphed over himself. It is as a citizen we pay him homage as the illustrious hero of our country. It is as an Israelite we acknowledge and exalt the virtue and greatness of soul which has made him the Conqueror of himself.

The architect of his own fortune, he has carved his way from the foot to the top-most round of the ladder of fame, and that he will achieve still greater triumphs, that he will rise superior to the evanescent foibles of life and devote his whole thoughts to the glory of the nation and the development of its mighty resources, entering into all the varied questions which affect its future power and will make forever enduring its example and blessing, we have every reason, judging by his past, to believe, and every throb of our heart's best-wishes to pray for.

American Israelites can never forget his magnanimity, nor fail to recognise the nobility of soul which acknowledging an error unpremeditated and perhaps unconsidered, nevertheless affecting temporarily their patriotism and security, has so graciously obliterated its memory and given the lie to the enemies of Judaism, of justice and humanity.

GROWTH OF SAN FRANCISCO.

VALUE OF REAL ESTATE.

The assessment roll of the city and county of San Francisco has been handed into the tax collector. The assessed value of our real estate and the build- ings thereon, for the fiscal year of 1870-1, amounts to \$75,000,000. The assessment for the previous year was \$69,595,501, and for the one preceeding that it was \$63,576,179. The increase for this year is \$5,404,499. The tax rate for this year is \$2.84 on each one hundred dollars of valuation. The total tax to be paid on real estate alone is therefore \$2,133,750. The outside lands are now taxed like other property. The general supposition is that the assessed valuation of our real estate is about one half its market price, but there is no rule and no system. Doubling the assessed valuation would place the market value at \$150,000,000.

The population of the city may be safely estimated at 150,000. We find, in looking over some of the early records of city sales, that land in the locality of Mission, between Third and Fourth streets, was worth very little in the year 1849. In November of that year the full 100-vara—275 feet square—on the north side of Mission, between Third and Fourth, was sold for about \$150,000.

On the 15th of January, 1850, the lot on the west side of Third street, 40 feet north of Mission, 20x57½ feet in size, was sold for \$1,000—\$50 per front foot. It is now worth about \$20,000.

In May, 1850, the lot on the north-west corner of Fremont and Harrison—275 on Fremont by 137½ on Harrison—was sold for \$2,000. It is now worth at least \$50,000.

The lot on the west side of Montgomery, 137½ feet south of Bush—34½x137½ feet in size—was sold in May, 1850, for \$3,000—\$87 per front foot. With such a depth it would now be worth about \$3,000 per front foot, or say \$100,000.

Those were the times for real estate purchasers, though few then believed it. San Francisco, south of Market and west of Stockton, was mostly a sand desert at that time. The most valuable property in the city in '49 and '50 was on Montgomery between Jackson and Clay, and on Washington between Montgomery and Kearny. That section of the city has since been left out in the cold in the progress of population, business and improvements southward.

WANTED, A HOUSE!

[CONTINUED.]

"He's a playful creature, sir, and very useful as a 'ouse-dog," said the house-keeper, who was laying the cloth. "In the country here one feels lonesome."

I was hungry, and therefore felt rather better disposed to the world in general after my meal than before it. Still, as on opening the parlor door and reconnoitering the state of the hall, I found the door-mat occupied as before, I decided on postponing writing my acceptance of the house for a few hours. If no means could be found of restoring Cerberus to his rightful owner; if my faithful dog was to "bear me company," whether I would or no, and dispute ingress or egress in my domain, I must think twice before concluding the bargain.

I did not care to encounter him again; and hoping to find another way of leaving the house, I explored my way to the kitchen, when I again made inquires of the servant about the ownership of the dog.

"It belongs to Mr. Marston, sir," she replied, half-defiantly; "and I never knew a gentleman take a fancy against him before. Mr. Marston hires a room down near the railway that is to be. He may be here soon, or not. I can't undertake to say, sir; but the poor thing always is. My old master used to like him, and the young ladies next door."

"Young ladies next door?" I said, feeling that there might be a set-off to the too great neighborliness of our gardens. "Is there a large family? What are they like?"

"Very tolerable, sir," she replied; "seven or eight children, and others grown up; but Mr. Stowe is away now, and all of them except Miss Laura and Master Rollo."

I put a few more questions, which were answered with so much unwillingness, that I saw it was of no use attempting to elicit information from her, so I opened the back door and went out into the garden. It was the loveliest of afternoons, and the brightness and beauty of the flower-beds had particularly struck me in my morning's survey. Carnations, verbenas, and geraniums had all vied with each other in making a display. I had always thought I should be fond of horticulture, and here was an opportunity to gratify so simple a taste; but what met my eyes now was a different scene from any I had expected.

"In the centre of the best bed of geraniums stood a lad, about ten or eleven years of age, tugging violently at the rein of a strong handsome Shetland pony, which having slipped the bridle over his head, and become his own master, was backing determinedly against a cluster of standard rose trees, one half of which lay broken short off in ruins at his feet. The sport (for such, in spite of the boy's strenuous exertions, I saw it was proving to both) must have lasted some time: everything was destroyed—the flowers crushed—the plants broken short off—the turf trampled in every direction. The ground was strewn with remnants of leaves and blossoms, and the taller Autumn flowers which had given such lovely promise in bud of future beauty, lay prostrate, disregarded as much by the master as the pony.

"Oh Rollo! it is too bad. For shame! let him be quiet," said a gay girlish voice, on the other side of the fence, and the tones of the reproach were so unmistakably mirthful, that it gave the finishing blow to my indignation. Was it possible that this wholesale destruction was wantonly inflicted? I had stood a dismayed spectator of the havoc for the space of a minute, but now I rushed forward.

"Let go the bridle, you young rascal!" I cried in angry excitement. "You are only making him more obstinate."

The hasty rustle of a dress was audible from the neighboring garden, suggestive that the fair spectrator of the struggle had taken flight. The lad, disturbed by my sudden appearance, loosed the bridle, and the pony, having fairly backed into the melon frames, stood

still, possibly embarrassed by the broken glass, possibly also from having no longer the encouragement to rebel, which I could not but think had all the time been given.

"What do you mean by bringing your pony all over the garden? I demanded, seizing the boy by the shoulder. "Do you see what you have done? Look there!"

There was a saucy glance in his merry dark eyes as he looked round at the devastated beds.

"It was Bluebeard's fault, sir," he said. "I was doing my best to catch him. He bolted in through the gap."

"So you live next door," I said, resisting the impulse to give him a shake. "I must see your father about this mischief. It is intolerable to have one's garden spoiled in this manner."

"If you don't like the house you needn't take it," said the boy, saucily; and jerking himself free from my hand, he ran up to his pony, who seemed half disposed to begin the game again, but, on second thoughts, permitted himself to be quietly mounted.

"Your father will hear from me to-morrow," I said, severely. "Nothing will convince me that you did not allow the pony to come here purposely."

"The little rebel made no attempt at denial, but said, merrily, "Papa is not at home, sir, and Mr. Marston told me I couldn't do any harm," and striking his pony with his whip, he pushed the now docile animal through the ruinous paling which did duty as fence between the gardens, and disappeared amongst the bushes on the other side.

"You should not have said that about Mr. Marston, Rollo," said the same voice, this time with accents of no counterfeited reproach.

I went up towards the pailings and saw on the other side, rapidly retreating in the direction of my neighbor's house the offending Rollo, accompanied by a young lady of most engaging demeanor, whom I had no difficulty in presuming to be the owner of the voice. She turned round on hearing a slight noise I made, colored very deeply, and continued her retreat with a quicker step than before.

"If she had come to apologise, I said to myself, "I believe she could have won my forgiveness; but it is a most miserable affair. My garden will not recover it all the year round. That little rascal and his pony! His sister would have kept him in better order if she could. I began to see that in the country your neighbors may be of more importance in making you happy or miserable than in London, and this family will prove a real drawback. I have half a mind not to decide about taking the house till the father comes back, to see what sort of a man he is before committing myself. If he were ill-disposed it might be really worth my while not to take the place, charming though it is. I will not write the decisive letter to-day."

For the rest of the afternoon, and as long as the light lasted, I busied myself in endeavoring to repair some of the damage done to the garden. Much was hopelessly ruined; still I gathered together the broken boughs, and swept up the trampled flowers, and by dint of unremitting exertion I made the place, though shorn of all its glories, neat again. The occupation had restored my equanimity, and I made up my mind that if Mr Stowe would see the thing in its proper light, administer a sound reproof to the delinquents, and go halves with me in raising a proper partition to provide against future inroads, I would look over the mischief done, and perhaps beg off the saucy Rollo from any severe punishment, out of consideration for his sister.

I re-entered the house by the back door, having previously ascertained that my Cerberus had not yet been relieved guard, and not caring again to provoke his ire. I had no books with me, and had decided not to write, so the evening seemed interminably long and I went early to my room.

[CONTINUED IN OUR NEXT.]

A GREAT STATE.

The products of California for last year with a population of only 600,000, were as follows:

20,000,000 bushels of wheat, 8,000,000 bushels of barley, 1,200,000 bushels of oats, 1,000,000 bushels of corn, 4,000,000 gallons of wine, 300,000 gallons of brandy, 220,000,000 feet of sawed lumber, 5,000,000 pounds of butter, and 18,000,000 pounds of wool. Of metals there were produced 3,000,000 pounds of quicksilver, all the rest of the world producing but 3,500,000 pounds; \$1,000,000 of silver, and \$21,472,851 of gold. Manufactures yielded last year \$75,000,000, and the total value of industrial products was \$182,000,000. When we consider that California is as yet only upon the threshold of her history, we may well hesitate to assign any limit to her future prosperity.

WATER is, in many points of view, a singular reflection of periodical literature. For it comes out in sheets, and when a sufficient quantity is issued, it is collected into volumes; but how many sheets of water make a volume is difficult to say.

THINKING.—It is much easier to think aright without doing right, than to do right without thinking aright.

Directory of Congregations.

Congregation "Sherrith Israel."

Corner of Post and Taylor Streets.

Dr. A. J. MESSING, Rabbi.
C. Meyer, President.
F. Topf, Vice-President.
Isaiah Cohn, Secretary.
J. Funkenstein, Treasurer.
A. L. Badt, Trustees.
M. Davidson,
S. J. Simon,
H. Myers,
L. Ries, Collector.

Temple "Emanu-El."

Sutter street, Northwest, above Stockton.

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A. Hollub, President.
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Congregation "Ohabai Shalom."

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S. Hahn, President.
H. Greenberg, Vice-President.
M. Wasserman, Secretary.
J. Baum, Treasurer.
S. Koshland,
L. Kline,
L. Lengfeld, Trustees.
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Congregation "Beth Israel."

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Congregation "Nayah Tzedek."

Market Street. Please send names of Officers.

Eureka Social Club.

Meet every third Sunday of each Month, at Golden Gate and Columbia Hall, Sutter St.

M. Posner, President.
S. Platshek, Vice-President.
W. Lewis, Secretary.
H. Meyer, Treasurer.

COMMITTEE OF ARRANGEMENTS:

A. Summerfield, T. Bearwald, J. Abramson.

Directory of Secret Orders.

District Grand Lodge, No. 4, I. O. B. B.

B'nai B'rith Hall, 103 Post Street.

GRAND OFFICERS:

Louis Kaplan, G. N. A.
Julius Jacobs, G. A.
M. Morgenstern, G. Y.
A. L. Badt, Grand Sopher.
M. Kalmuk, G. B. H.

OPHIR LODGE No. 21, I. O. B. B.

Meets every Wednesday evening.
P. Elias, President.
S. Meyer, Secretary.

MODIN LODGE No. 42, I. O. B. B.

Meets every Tuesday evening.
Philip Stern, President.
M. Wasserman, Secretary.

PACIFIC LODGE No. 48, I. O. B. B.

Meets every Thursday evening.
H. Schwartz, President.
L. Marcus, Secretary.

MONTEFIORE LODGE No. 51, I. O. B. B.

Meets every Sunday evening.
Henry Danziger, President.
Julius Lindeman, Secretary.

COLUMBIA LODGE No. 127, I. O. B. B.

Druids' Hall, Sutter street.
Meets every Monday evening.
S. Regensburger, President.
Berthold Greenbaum, Secretary.

GOLDEN GATE LODGE No. 129, I. O. B. B.

Meets every Wednesday evening.
S. Pribatch, President.
L. Prager, Secretary.

HALF COMMITTEE.

Dr. Black, Ch. Dahlman,
A. Summerfield, A. Abramson.

A. J. O. K. S. B.

GRAND OFFICERS:

G. Baum, G. Saar,
N. M. Jacobs, D. G. S.
P. Abrahamson, G. Nassi.
N. Levy, G. Chap.
A. B. Ephraim, G. S.
S. May, G. G.
R. S. Calish, G. C.
M. Jacobs, G. S.
L. Licht, G. S. H.

HAR HARMORIA LODGE, No. 3. (German.)

W. Av., L. Newstadt, N. L. Lewin,
Ach., J. Schmidt, Al. Isaac Michael,
C. L. Lewald, S. L. Licht,
G. D. Levy, Sgn., M. Harris,
Sh., M. Harris, S. H. Ab. Levy,
Meet Sunday evenings, at 728 Montgomery st.

ZION LODGE, No. 4.

W. Av., B. Kaskel, N. L. Phillips,
Ach., S. Cohn, Al. Joseph Samuels,
C. Barnard Levy, S. A. B. Ephraim,
G. S. May, Sgn., J. Futter,
Sh., A. Gerson, S. H. L. Platshek,
Meet Wednesday evenings, at 728 Montgomery street.

HAR SINAI LODGE, No. 5.

W. Av., Henry Levy, N. A. J. Zekind,
Ach., L. Jacobs, Al. Isaac Peck,
C. A. Constine, S. Isidore Levison,
G. M. Wilson, Sgn., S. Lourge,
Sh., E. Lesser, S. H. S. Concy,
Meet Sunday evenings, at Pioneer Hall, Sac.

REHOBOTH LODGE, No. 6.

W. Av., J. Cantrowitz, N. M. Spiro,
Ach., A. J. Livingston, Al. H. Schwartz,
C. L. Levy, S. A. J. Prager,
G. M. Jacobs, Sgn., John Levy,
Sh., M. Jacobs, S. H. B. M. Blum,
Meet Monday evenings, at 728 Montgomery st.

WASHINGTON LODGE, No. 7.

W. A., J. M. Cohn, N. J. Jacobsohn,
Ach., E. Silverstein, Al. Elias Levy,
C. H. Danzinger, S. E. Levy,
G. Chas. Lehman, Sgn., C. Fichner,
Sh., S. Goldman, S. H. K. Boreen,
Meet Thursday evenings, at 728 Montgomery street.

GAN EDEN LODGE, No. 8.—LOS ANGELES.

W. Av., A. W. Edelman, N. Sam. Prager,
Ach., S. Benjamin, Al. E. Greenbaum,
C. H. Wartenberg, S. J. Vogelsdorff,
G. Kalisher, Sgn., L. Levy,
Sh., S. H. S. Northon,
Meet Monday evenings, at Odd Fellows' Hall.

American Protestant Associations.

B'nai B'rith Hall, 103 Post Street.

CALIFORNIA LODGE No. 1.

Meets every Monday evening.
Bernard Blanch, W. Master.
H. Hickie, Rec. Sec.

YERBA BUENA LODGE No. 2.

Meets every Tuesday evening.
William Kane, W. Master.
Robert Spence, Rec. Sec.

MOUNT HOREB LODGE No. 4.

Meets every Saturday evening.
Lorenzo Cady, W. Master.
Albert Kennedy, Rec. Sec.

ODD FELLOWS' LODGES.

CALIFORNIA, No. 1.—Meet every Monday, in Covenant Hall, Odd Fellows' Hall—Edwin Lewis, N. G.; L. Reynolds, V. G.; W. L. LaRose, Sec'y; M. P. Holmes, Treas'r; Thomas Phair, P. S.

SAN FRANCISCO, No. 3.—Meet every Friday, at Covenant Hall, O. F. Hall—J. D. Casebolt, N. G.; Arthur Waters, V. G.; A. B. Macdonald, Sec.; H. P. Brooks, Treasurer; H. J. Helmann, P. S.

HARMONY, No. 13.—Meet every Tuesday, at Covenant Hall—J. F. Grosbner, N. G.; C. Evers, N. G.; F. U. Druffel, Sec.; Peter Anthes, Treas.; Charles Quast, P. S.

YERBA BUENA, No. 15.—Meet every Thursday, at Covenant Hall—C. W. Taber, N. G.; E. P. Batchelder, V. G.; Benj. A. Prindle, Sec.; Henry C. Squire, Treas.; Franklin Williams, P. S.

TEMPLAR, No. 17.—Meet every Wednesday, at Covenant Hall—D. J. Staples, N. G.; T. B. Robinson, V. G.; L. Wadhams, Sec.; W. R. Didrick, Treas.; C. T. Bidwell, P. S.

MAGNOLIA, No. 29.—Meet every Tuesday at Wilkey Hall, Odd Fellows' Hall—J. N. Gregg, N. G.; Simon Wolf, V. G.; James D. Connell, Sec.; J. J. Frank, Treas.

BAY CITY, No. 71.—Meet every Monday, at Wilkey Hall—A. H. Lissak, Jr., N. G.; J. N. King, V. G.; C. Schneitacher, Sec.; B. Ordenslem, Treas.; E. Levy, P. S.

ABOU BEN ADHAM, No. 112.—Meet every Thursday, at Wilkey Hall—David H. Swim, N. G.; F. B. Harrington, V. G.; John F. Kennedy, Sec.; A. M. Genung, Treas.; A. G. Wood, P. S.

GERMANIA, No. 116.—Meet every Wednesday, at Wilkey Hall—Jacob Schleicher, N. G.; Wm. Becker, V. G.; John F. Lang, Sec.; A. Bahrs, Treas.; John A. Richter, P. S.

CONCORDIA, No. 122.—Meet every Monday, at Parker Hall, Odd Fellows' Hall—Claus Gerken, N. G.; Chas. Trautner, V. G.; Jacob Nibbe, Sec.; Gustave Meyer, Treas.; Wm. Stelling, P. S.

APOLLO, No. 123.—Meet every Friday, at Wilkey Hall—J. C. Langton, N. G.; Chas. E. Terrill, V. G.; Holland Smith, Sec.; W. H. Baxton, Treas.; W. F. Norcross, P. S.

PARKER, No. 124.—Meet every Tuesday at Parker Hall—T. A. Robinson, N. G.; Wm. Wilson, V. G.; A. J. Chambers, Sec.; W. J. Tilley, Treas.; N. T. Root, P. S.

UNITY, No. 131.—Meet every Tuesday, corner of Sixteenth and Valencia sts.—William Bren, N. G.; W. G. Millman, V. G.; Jacob Goss, Sec.; H. F. C. Christenson, Treas.

HERMANN, No. 145.—Meet every Wednesday at Parker Hall—G. W. Hildebrand, N. G.; R. Neuenchwander, V. G.; Charles Born, Sec.; Chas. M. Stein, Treas.; Chas. Friedman, P. S.

PACIFIC, No. 155.—Meet every Thursday at Parker Hall—Henry C. George, N. G.; C. W. Mann, V. G.; Wm. H. Birch, Sec.; D. Hemler, Treas.; John P. Spooner, P. S.

OPHIR, No. 171.—Meet every Friday at Parker Hall—M. M. Baldwin, N. G.; Louis Eppinger, V. G.; H. J. Hartnagel, Sec.; Z. Birdsall, Treas.; L. Soher, P. S.

OCCIDENTAL, No. 179.—Meet at Relief Hall, Odd Fellows' Hall (Night not yet settled)—Thos. H. Brooks, N. G.; C. P. Robie, V. G.; D. C. Smith, Sec.; I. M. Bursell, Treas.; August Ludorff, P. S.

ENCAMPMENTS.

GOLDEN GATE, No. 1.—Meet second and third Fridays, at Encampment Hall, Odd Fellows' Hall—J. D. Barnard, C. P.; Chas. H. Mead, J. H. P.; C. H. Wade, S. W.; Franklin Williams, Scribe; James Davis, Treas.; D. W. Lake, J. W.

WALHALLA, No. 7.—Meets first and third Fridays, at Encampment Hall—D. Becker, C. P.; Chas. Flachweyer, H. P.; Jacob Nibbe, S. W.; Claus Gerken, Scribe; H. F. Maase, Treas.; Joseph Boleer, J. W.

WILDEY, No. 28.—Meets second and fourth Saturdays, at Encampment Hall—Wm. Cutler, C. P.; J. P. G. Miller, H. P.; F. Kennedy, S. W.; John Tucker, Scribe; J. D. McKenna, Treas.; Chas. W. Taber, J. W.

UNITY, No. 26.—Meets second and fourth Mondays, at Encampment Hall—Jacob Shew, C. P.; F. H. Staple, H. P.; H. E. Balliant, S. W.; Henry Hoerber, Scribe; George J. W. Monell, Treas.; W. Cummings, Jr., J. W.

IMPROVED ORDER OF RED MEN.

Tribes meeting in Hall corner Bush and Kearny.

MARIN TRIBE, No. 1.—Tuesdays—Sachem, M. Hang; Prophet, M. Hoffman; Chief of Records, W. Hardmeyer.

HIAWATHA TRIBE, No. 3.—Monday—Sa. S. Van Dusen; Pro. John S. Carter; C. of R., C. C. Lindsey.

MANZANITA TRIBE, No. 4.—Wednesday—H. Koster; Pro., S. Jenks; C. of R., Lloyd Jones.

ST. TAMMANY TRIBE, No. 5.—Friday—Sa. —; C. of R., John F. English.

IRITABA TRIBE, No. 6.—Thursday—Sa., B. Levy; Pro., S. Gumbinner; C. of R., H. A. Chase.

YOSEMITE TRIBE, No. 7.—Wednesday—Sa., P. A. Still; Pro., Jos. Caprice; C. of R., I. N. Hoin.

WILLAMETTE TRIBE, No. 8.—Thursday—Sa., C. Ottman; Pro., — Hedderick; C. of R., Martin Gerken.

MIANTONOMAH TRIBE, No. 9.—Tuesday—Sa., A. K. Stevens; Pro., F. E. Thomas; C. of R., L. M. Manzar.

POHONACHEE TRIBE, No. 10.—Monday—Sa., — Coon; Pro., A. Starbire; C. of R., H. Campbell.

POCAHONTAS TRIBE, No. 11.—Friday—Sa., H. S. Morton; Pro., J. P. Wentworth; C. of R., J. H. Williams.

SOTOYOME TRIBE, No. 12.—Saturday—Sa., H. S. Kelley; Pro., Fisher—C. of R., S. M. Scott.

KLAMATH TRIBE, No. 13.—Saturday—Sa., C. S. Wright; Pro., D. Skerrett—C. of R., T. C. Owens.

TUSCARORA TRIBE, No. 36.—Sunday—Sa., Henry Groom; Pro., C. Woodberry—C. of R., Thos. J. Dixon.

Meeting in Corinthian Hall, Post St.

WILHEWAH TRIBE, No. 33.—Thursday—Sa., A. C. Pirani Pro., —; C. of R., Robert Derty.

Meeting in Tittle's Hall.

MINNEWA TRIBE, No. 25.—Thursday—Sa., Chas. F. Schmidt; Pro., —; C. of R., Chas. Thierbach.

GREAT COUNCIL OF CALIFORNIA.

Great Sachem, Davis Louderback, of San Francisco.

Great Senior Sagamore, William H. Mills, of Sacramento.

Great Junior Sagamore, S. W. Blakely, of Santa Cruz.

Great Prophet, William T. Crookshank, of Somerville.

Great Chief of Records, J. A. Woodson, of San Francisco.

Great Keeper of Wampum, William Friel, of San Francisco.

KNIGHTS OF PYTHIAS.

GRAND OFFICERS:—John Stratman, Ven. Grand Patriarch; Wm. H. Bodfish, Grand Chancellor; J. W. Shields, Vice-Grand Chancellor; Robt. H. Barclay, Grand Recording and Corresponding Scribe, residence 218 Prospect Place, above Stockton, between California and Pine sts. John Kloose, Gr. Banker; L. M. Manzer, Gr. Guide; M. D. Levy, Gr. Inner Steward; G. A. Lloyd, Outer Steward.

Place of Meeting—Knights of Pythias Hall, corner of Montgomery and Sutter streets.

CALIFORNIA LODGE No. 1.—Meets Thursday evenings—Charles Weeden, V. P.; Wm. G. Titus, W. C.; Wm. H. Miller, R. S.

DARON LODGE No. 2.—Tuesday evenings—Wm. L. Tyler, V. P.; John H. Danton, W. C.; Wm. H. Bodfish, R. S.

GOLDEN GATE LODGE No. 3.—Friday evenings—L. Manzer, V. P.; Henry Conner, W. C.; W. F. Dunbar, R. S.

LAURAL LODGE No. 4.—Monday evenings—Jas. Patterson, V. P.; John P. Mains, W. C.; D. C. Crocker, R. S.

OUR LODGE No. 5.—Wednesday evenings—Walter Fitzgerald, V. P.; John M. Dormer, W. C.; Robert C. Lord, R. S.

GERMANIA LODGE No. 6.—(German)—Sunday evenings—Charles Wolff, V. P.; H. Weigle, W. C.; H. H. Boeckman, R. S.

WASHINGTON LODGE No. 7.—Vallejo City, Wednesday evenings—E. A. Hersey, V. P.; G. A. Poor, W. C.; Joseph S. Belmar, R. S.

ALEMANIA LODGE No. 8.—Red Men's Hall, Bush street, Friday evenings—D. Van Lenden, V. P.; Wm. Holz, W. C.; Chas. Mezer, R. S.

EUREKA LODGE No. 9.—Tittle's Hall, Bush st., Friday evenings; Davis Louderback, V. P.; A. S. Collins, W. C.; Calvin Nutting, Jr., R. S.

ORIENTAL LODGE No. 10.—Colusa, Wednesday evenings; N. L. Kendall, V. P.; E. W. Jones, W. C.; H. B. Davison, R. S.

SACRAMENTO LODGE No. 11.—Sacramento City, Odd Fellows' Hall, Monday evenings; J. H. Sullivan, V. P.; A. C. Valliant, W. C.; F. W. Marvin, R. S.

EXCELSIOR LODGE No. 12.—Red Men's Hall, Bush street; M. D. Levy, V. P.; B. F. Lee, W. C.; Henry Blackman, R. S.

PACIFIC LODGE No. 14.—Excelsior Hall, Mission street, Thursday evening; B. C. Northrup, V. P.; Thomas J. Sommers, W. C.; Fred. G. Smith, R. S.

HARMONY LODGE No. 15.—Wednesday evening, Wm. Capmier, V. P.; Fred. Eiser, W. C.; Rudolph Wichelhausen, R. S.

MYRTLE LODGE No. 16.—Corinthian Hall, Bush street, Wednesday evenings; George Howard, V. P.; Wm. C. Angell, W. C.; D. W. Taylor, R. S.

LIVE OAK LODGE No. 17.—Oakland, Odd Fellows' Hall, Saturday evenings; Wm. Parks, V. P.; R. Swabrick, W. C.; S. Bailey, R. S.

KNIGHTS OF PYTHIAS HALL COMMITTEE:

Sampson Lyons, President; Robt. H. Barclay, Vice-President; John Kloos, Treasurer; McKay, Secretary. Meets on the 20th of each month.

KNIGHTS OF PYTHIAS BOARD OF RELIEF:

Consists of the Worthy Chancellor and Vice-Chancellor of each Lodge. W. J. Walter, President; Henry Conner, Secretary; W. C. Angell, Treasurer. Meets on the third Sunday of each month.

The "Voice of Israel."

SAN FRANCISCO: FRIDAY, OCT. 14, 1870.

THE ISRAELITES IN FRANCE.

As Israelites we owe a lasting debt of gratitude to France. No country in Europe has exhibited such liberality to the Jew.

In 1550, Jews were received into Bayonne and Bordeaux, they were also to be found in Avignon, Lorraine, and Alsace. In 1784, the capitation-tax was abolished. In 1790, while the French Revolution was still in its pristine vigor, and animated by a sincere humanitarianism, the Jews presented a petition to the national representatives claiming equal rights as citizens. That matchless orator, Mirabeau, advocated their cause, and his irresistible eloquence won them this Heaven-born right. From this time their technical designation in France has been *Israelites*. In 1806, the Emperor Napoleon summoned a *Sanhedrin* of Jews to meet at Paris, to whom a variety of questions were put, mainly with a view to test their fitness for being French citizens. Their answers were satisfactory and they were allowed to reorganize their religious institutions in the most elaborate manner.

Since then the highest offices in civil administration—very frequently in the ministry (vide: Cremieux, Godchaux, Fould) have been open to them and they have filled besides some of the chief places in the army and navy. In literature, science and the fine arts they have shone with the highest distinction. We may add here that their surpassing bravery in the field has been the subject of frequent remark, more especially since among the vices with which a brutal prejudice loved to brand them, in spite of all historical evidence, was also that of cowardice.

It is not at all surprising therefore to witness the love, patriotism, devotion and enthusiasm for the land of their birth, as exhibited by our French co-religionists in this city, especially in the persons of Alexander Weil, David Cohen, Charles Schmidt, Jules Aron, Jules Cerf and others, who have been conspicuous in forwarding to their native land, a sanitary funds amounting to upwards of \$100,000 in gold.

THE JEWS IN PRUSSIA.

Shortly before the breaking out of the war, says the *Jewish Times*, the North German Parliament passed an act abolishing all the inequalities of citizens arising from their religious confession. The authorities have recently published the act, which establishes forever the equality of all citizens without distinction of religion. It reads as follows:

"All restrictions of civil and State rights yet in existence, and arising from the difference of religious confession, are hereby abolished. Especially shall the ability of representation to the Communal or State Council, and the occupation of public offices be independent of religious confession."

So, Herr Bismarck has at length been forced to yield to public opinion, or perhaps he has discarded his previous sentiments and adopted, like a true Statesman should, the inevitable "logic of events."

ITEMS OF NEWS.

SHAMEFUL excesses still continue to be practiced by the bigoted and semi-civilized barbarians of Roumania. Jewish brokers and wine merchants have been thrown into prison in Bacou and heavily ironed, charged with poisoning the bread and wine offered by them for sale. The charge is of course absurd, as both articles are sold to Jews as well as Christians. But these men enjoyed a high reputation and accordingly remunerative business, because of the excellence of the articles made by them. The *Jewish* (London) *Record* has the following concerning another affair in the same benighted village: "Some weeks ago, seven individuals were accused of having, in the dead hour of the night, surprised, pillaged and assassinated two Jews and were brought before the tribunal of Bacou. The advocate charged with the defence of the malefactors commenced his pleading thus: 'What crime have these poor gentlemen committed? They have killed a Jew and a Jewess. And what is that? There are two Jews less in the world, that's all.' The jury of Galatz has acquitted the authors of the monstrous excesses of Tekusch. Still more. A superior magistrate of a Court of Appeals has openly said that he would be punished if he carried the cause of a Jew even in a trial where both the parties were Jews!" The *Univers Israelite* is justly indignant and exclaims, "And the sun shines on such a country where the most revolting crimes are committed with the greatest impunity in the open day! It is time we think that the powers of Europe, who pretend to succor the oppressed, should take some measures to annihilate the petty tyrant who occupies the foot-stool throne of Roumania, and to show him that the deeds which he openly permits and sanctions, nay, even commands to be done, draw upon him and his petty kingdom, the hatred, scorn and contempt of every honest man."

THERE can be no longer any doubt, says the *Paris Figaro*, even among the most prejudiced, as to the devotion and patriotism animating all classes of society in France. Take, though, one more instance, and this from high life, of the way they are preparing for the war. The youngest son of the Baron James de Rothschild rang his bell the other morning and in due course his valet appeared. "Anatole," said his master, "you need not brush my clothes this morning." The servant is of course astonished. And, "Anatole," continued the young nobleman, "don't clean my boots." Still further amazement on the part of the lackey. "And do not trouble to make my bed!" By this time Anatole stood speechless. Accordingly, young Rothschild proceeded to do all these duties for himself; and then descending to the kitchen he seized a saucepan, and before the amazed cooks, concocted a homely soup in quite a workmanlike manner. Perhaps you think this young autocrat is a fool. Nothing of the sort. The fact is, he is in the Garde Mobile, and he wished to prepare, during his last few days at home, for his camp life. He was offered a lieutenant's commission, but refused it; and by this time he is with his comrades, roughing it as a private, on the plains of Chalons.

The latest *Jewish* (N.Y.) *Messenger* received, contains a graphic description of the consecration of the new synagogue of the "Roder Smolan" Congregation, in Philadelphia, on the 9th inst. The new structure occupies a frontage of 84 feet and extends to a depth of 164 feet. It is built in Saracenic style. It is to have a tower of 126 feet high, not yet completed. The ritual of the synagogue is peculiar. There is no division of the sexes, family pews being provided. There is an organ costing \$13,000, and choir of male and female singers. The service is mainly in Hebrew, but *Olelu* is read in English, and one or more other prayers, either in English or German. Rev. J. M. Jastrow, is the Rabbi, who is one of the most cultivated and eloquent of Jewish ministers in America. Rev. Henry S. Jacobs and Rev. Dr. Jastrow delivered the consecration sermons. On the platform were Revs. Dr. Szold of Baltimore, Hirsch Jacobs, Bridenbach, and Armhold, of Philadelphia, and Hon. Simon Wolf of Washington. In the audience were Judges Thompson and Read of the Supreme Court, Mayor Fox and others. The occasion was very interesting.

THE Trustees of the Maimonides College, have determined to modify the plan of the College, so that its professors will undertake simply the Hebrew languages, literature, and cognate studies, while the students will attend the classical, mathematical, and *Belles Lettres*, Lectures, of the University of Pennsylvania. Rev. Dr. Jastrow continues the Dean of the Faculty, which consists of Revs. Morris, Jacobs, and Bittenweiser. These gentlemen deserve the highest esteem for their noble and indefatigable labors in the cause of Jewish education. It is expected to graduate the first class next year.

BUCHAREST.—We learn from a correspondent of the *Israelite* of Mayence, who writes from Bucharest that the retaliation of Jewish bankers throughout Europe for the sufferings inflicted upon the Jews of Roumania, in refusing to touch Roumanian funds, has caused a decline of fifty per cent. thereon. The ex-Minister Cogonilciano's organ in consequence calls upon Roumanians to drive out the Jews at once!

ACCORDING to a proposition of Baron ALPHONSE DE ROTHSCHILD, the Jewish Hospital, founded by his family in Paris have placed one hundred beds at the disposal of the government for wounded soldiers.

THE Free Religious Association of America, of whom Rev. O. B. Frothingham of Boston, is President, and Rev. Dr. Isaac M. Wise is one of the Directors, hold their next annual meeting at Cincinnati, commencing November 1st. Attendance is expected on the part of some of the ablest divines of the country, including such distinguished gentlemen as Channing, Higginson, Potter, Vickers, Wise, Abbot, Lillienthal and others.

ANOTHER Jewish paper has been added to the already extant in Algeria; it is called *L'Israelite Algerien*, which, according to the prospectus, is a "commercial, industrial, agricultural, scientific and judicial journal." Its efforts are to be devoted to "Reform, Emancipation, Progress."

GRAND Rabbi Aron of Strasburg, was at the side of the Bishop, when the latter appeared with a white flag on the platform of the Cathedral, for the purpose of obtaining from the Prussian commander, a cessation of the bombardment.

THE London *Times* says that the Austrian government has just obtained an advance of a million sterling for three months, at the rate of eight per cent. per annum, from an association, at head of which are the *Credit Anstalt*, and the houses of Rothschild and Wodianer.

THE occupation of Rome by the army of King Victor Emanuel is announced by cable, will be hailed by Israelites everywhere as sure to produce blessings and benefits to our long oppressed brethren of the Eternal City.

At Berlin, three hospitals have been established for the admission of wounded soldiers, and both the physicians under whose direction they are placed (Drs. Pincus and Prager), are co-religionists.

THE New York *Herald* describes the New Temple, now in course of construction, on Lexington avenue, for Rev. Dr. Heubach's congregation, as destined to be a magnificent structure.

REV. MORRIS MESSING, brother of the eloquent Rabbi of the "Sherith Israel" Congregation of this city, is the Minister of the Congregation at Indianapolis, Ind.

M. ADOLPHE ABRAHAM has been appointed to take command of the 12th Battalion of the Garde Mobile, for the Seine-et-Oise, with the rank of Lieutenant-Colonel.

M. ISIDORE, Grand Rabbi of the Central Consistory, has greatly distinguished himself in behalf of the wounded. He is indefatigable in his humane labors.

M. ADOLPHE WORMS, of Romilly, has been appointed Commander of the 1st Battalion of the Mobile Garde of Chinon.

HON. SIMON WOLF, of Washington, has received from Minister Cremieux a list of the wounded in the Roumanian outrages.

A Christian of Philadelphia, has sent \$1,500 as a contribution to the Jewish Orphan Asylum at Cleveland.

THERE are over thirty thousand Jewish soldiers in the Prussian army and equally as many in that of France.

M. NATHAN OF Brody has just been elected a deputy by a vast majority.

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CENTRAL PACIFIC RAILROAD.



Time Schedule, Sept. 2, 1870.

EASTWARD.	Express Train Daily.	Passenger, Sundays excepted.	Mixed*
San Francisco	Leave 8.00 A.M.	Leave 4.00 P.M.	Leave 7.00 P.M.
Oakland.....	8.30 A.M.	4.30 P.M.	
San Jose.....	7.45 P.M.	4.35 P.M.	
Stockton.....	12.02 P.M.	7.53 P.M.	
Sacramento...	1.50 P.M.	9.30 P.M.	Arrive 7.40 A.M.
Sacramento...	2.10 P.M.		Leave 9.00 A.M.
Marysville....	4.00 P.M.		Arrive 1.15 P.M.
Chico.....	6.45 P.M.		5.30 P.M.
Colfax.....	5.00 P.M.		Leave 5.00 P.M.
Reno.....	1.15 A.M.		5.45 A.M.
Winnemucca...	3.10 A.M.		10.15 P.M.
Battle Moun'n	12.00 M.		3.10 A.M.
Carlin.....	3.00 P.M.		10.40 A.M.
Elko.....	4.15 P.M.		12.30 P.M.
Kelton.....	1.30 A.M.		7.45 A.M.
Ogden.....	8.00 A.M.		Arrive 5.00 A.M.
WESTWARD.	Express Train Daily.	Passenger, Sundays excepted.	Mixed*
Ogden.....	6.00 P.M.		Leave 5.00 P.M.
Kelton.....	10.42 P.M.		1.30 A.M.
Elko.....	8.45 A.M.		7.15 P.M.
Carlin.....	10.15 A.M.		9.45 P.M.
Battle Moun'n	1.25 P.M.		3.10 A.M.
Winnemucca...	4.05 P.M.		9.00 A.M.
Reno.....	1.00 A.M.		11.30 A.M.
Colfax.....	8.45 A.M.		12.50 P.M.
Chico.....	6.30 A.M.		10.30 A.M.
Marysville....	9.10 A.M.		2.30 P.M.
Sacramento...	11.25 A.M.		Arrive 6.30 P.M.
Sacramento...	11.45 A.M.	Leave 7.00 A.M.	Leave 7.30 P.M.
Stockton.....	1.40 P.M.	8.38 A.M.	
San Jose.....	5.35 P.M.	12.00 P.M.	
Oakland.....	5.30 P.M.	12.10 P.M.	
San Francisco	6.00 P.M.	12.40 P.M.	9.30 A.M.

Through Tickets to all Principal Cities in Europe for sale at the Company's Offices.

P.M.	A.M.	LOCAL TRAINS.	A.M.	P.M.
3.00	9.00	Leave, SAN FRANCISCO, Arrive	9.40	7.30
3.00	9.30	Leave, OAKLAND, Arrive	9.18	7.05
4.40	11.05	Leave, NILES, Arrive	8.15	5.35
5.35	12.00	Arrive, SAN JOSE, Leave	7.45	4.35

From	From	From
SAN FRANCISCO.	OAKLAND.	BROOKLYN.
B 6:50 A.M.	B 5:40 A.M.	B 5:30 A.M.
D 8:00 A.M.	B 6:55 A.M.	B 6:45 A.M.
9:00 A.M.	8:00 A.M.	7:50 A.M.
D 10:00 A.M.	9:00 A.M.	
11:00 A.M.	10:00 A.M.	9:50 P.M.
D 12:00 M.	11:00 A.M.	
2:00 P.M.	12:00 M.	11:50 A.M.
D 3:00 P.M.	2:00 P.M.	
4:00 P.M.	3:00 P.M.	2:50 P.M.
5:15 P.M.	4:00 P.M.	
6:45 P.M.	5:20 P.M.	5:10 P.M.
B 11:30 P.M.	6:55 P.M.	6:45 P.M.
From	From	From
SAN FRANCISCO.	ALAMEDA.	HAYWARD.
B 7:20 A.M.	B 5:25 A.M.	B 4:30 A.M.
E 9:00 A.M.	B 7:36 A.M.	B 7:00 A.M.
BC 9:30 A.M.	E 9:06 A.M.	E 8:30 A.M.
EC 11:30 A.M.	E 9:36 A.M.	B 9:00 A.M.
1:30 P.M.	E 11:36 A.M.	E 11:00 A.M.
4:30 P.M.	1:35 P.M.	
6:00 P.M.	4:35 P.M.	9:55 P.M.
	E 6:05 P.M.	

B Sundays excepted. D To Oakland only. E Sundays only. C To Fruit Vale only.

A. N. TOWNE, General Superintendent.
T. H. GOODMAN, General Passenger Agent, Sacramento.

San Francisco & San Jose Railroad.



The Summer Arrangement of the above Road commencing on Friday, August 6th, 1870, at 5 o'clock, A. M., is announced as follows:

Will leave	Will leave	Will leave	Will leave
San Francisco.	San Jose.	San Jose.	Gilroy.
3:10 a.m.	10:35 a.m.	10:40 a.m.	11:50 a.m.
13:30 p.m.	5:55 p.m.	6:00 p.m.	7:05 p.m.
5:00 p.m.	7:30 p.m.		

ON SUNDAYS.
8:30 a.m.
9:50 a.m.
3:50 p.m.
10:55 a.m.
12:10 p.m.
6:10 p.m.

TRAINS NORTH—ON WEEK DAYS.			
Will leave Gilroy.	Arrive at San Jose.	Will leave San Jose.	Arrive San Francisco.
.....	6.50 a m	3.50 a m
8.40 a m	7.50 a m	7.50 a m	10.10 a m
1.45 p m	2.50 p m	3.00 p m	5.30 p m

ON SUNDAYS.			
..... 1.45 p m 2.50 p m	8.10 a m 2.55 a m 6.30 p m	10.30 a m 5.30 a m 8.50 p m

FREIGHT TRAINS—Leave Gilroy at 5 A.M. and San Francisco at 5:30 A.M.

* Stops at Santa Clara, Mountain View, Mayfield, Menlo Park, Redwood City, San Mateo, Millbrae, San Bruno, and San Miguel only, and only for first class fares.
* On Monday mornings will leave San Jose at 6:30, stopping at all Way Stations, and passing Santa Clara at 6:40; Mountain View, 7:02; Mayfield, 7:13; Menlo Park, 7:20; Redwood City, 7:30; Belmont, 7:38; San Mateo, 7:50; Millbrae, 8:00; San Bruno, 8:10; Twelve-Mile Farm, 8:15; San Miguel, 8:30.
† On Saturdays only this train will leave San Francisco at 2:30, arriving at Gilroy at 6:05.

RICHARD P. HAMMOND,
General Superintendent.

SAUGELITO FERRY.

The Steamer Princess will leave Saucelito at 8 and 11 A.M. and 5 P.M., and Meigs' Wharf at 10 A.M. and 5:45 P.M. On Saturday an extra trip from Saucelito at 6:30 P.M. On Monday, from Meigs' Wharf, at 7 A.M.
SUNDAY TIME—Meigs' Wharf, 10 A.M., 12 M., and 2 and 4 P.M.; Saucelito, 11 A.M., 1, 2, and 5 P.M.
FARE—Twenty-five Cents.

C. H. HARRISON, Superintendent.